PRECIS

Rules to write Precis-

A Precis is strictly for administrative purpose hence

(1) Do not include any idiom or phrase in it.

(2) Examples should be skipped as we need not explain things with examples. Write only the gist that comes out of those examples without repeating the illustrations.

(3) Skip the questions and quotations. Questions cannot be asked in précis as you need to write Précis to the given Paragraph either to your senior or junior in real life. So there is no reason to ask questions or to beautify your Precis. You need to be precise; straight to the point .

(4) Skip the 'Direct speech' or change them into Indirect speech. This means we should not use inverted comma (" ") in precis.

(5) Do not express your own ideas,suggestions or conclusions in precis writing. Your own suggestions are not the part of the paragraph given. Suppose you are writing the precis of the detail given by your department on Domestic Violence Act. You cannot change any Legislations, if you dont like any of them. You cannot give your suggestions.

(6) No matter whatever wrong information, the passage carries, they must not be changed as Precis is of the Paragraph given, that has nothing to do with your education or information that tells you what is right or wrong. Precis must be based on the facts given in the passage no matter they are historically, morally or scientifically wrong.

(7) The central ideas of the passage is the most important thing in the precis hence the precis must be based on it.

(8) Give a Title to your Precis that must be based on the central idea of the passage. The Title must be short, without a verb, and must be written as the centre before you start writing a precis.

(9) Precis is usually one-third of the given passage or stick to the word limt given in the direction.

(10) Don't use first person in precis writing. Many a time, the passage has 1st person in it because the author shares his experience. We must replace it by the author/he.

(11) Change paragraphs depending on the ideas and issues that each of the paragraphs carries. Change your paragraph once the issue or the idea changes.

(12) Leave one line when you change the paragraph. This gives clear demarcation to each paragraph.

(13) After completing the precis, write number of words in a bracket.

(14) Use your own language in your precis. You don't get marks for copying and pasting. Read the Paragraph and understand what the writer wants to convey. Then use your own language to convey the essence of the Paragraph.

AN EXAMPLE

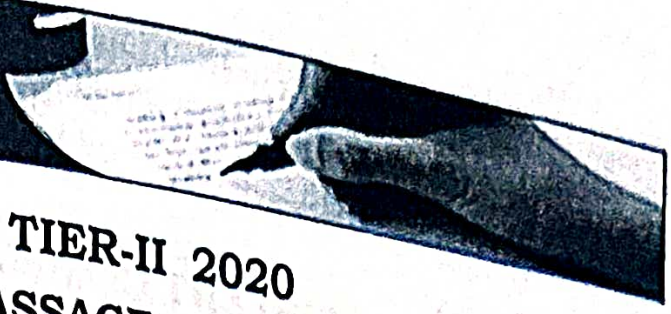
PASSAGE

It has been estimated than the human population of 600 B.C. was about five million people taking perhaps one million years to get there from two and a half million. The population did not reach 500 million until almost 8000 years later about 1650 A.D. This means it doubled roughly once every thousand years or so. It reached a billion people around 1850, doubling in some 200 years. It took only 80 years or so for the next doubling, as the population reached two billion around 1930. We have not completed the next doubling to four billion yet, but we now have well over three billion people. The doubling time at present seems to be about 37 years. Quite a reduction in doubling times : 1,000,000 years, 1,000 years, 200 years 80 years, 37 years.
(135 WORDS)

PRECIS TO THE GIVEN PASSAGE

POPULATION EXPLOSION

The Author expresses his concern about the ever-growing population of the world that has seen the doubling period decreasing drastically from 1,000,000 years to 1000 years that further dropped to 100 years and then to 80 years. The population is doubling again and this time in just 37 years. (49 words)



SSC CGL TIER-II 2020

PASSAGE

You are very likely to be nervous at the prospect of giving either a seminar or a presentation in front of an audience, and rightly so. If you are lucky, you will continue to feel nervous even when you have become very senior in your work and used to speaking to highly prestigious audiences. The most important point to remember about nervousness is that it is undoubtedly and always a good thing.

What does the audience think when they see that the speaker is nervous? First of all, they are vastly relieved that it is someone else who is giving the presentation 'Better him/her than me' is a common reaction. Secondly, they are rather flattered. Clearly, the occasion matters to the speaker; their reactions are important, the presenter cares about them and the message. These are good signs to be sending out and the audience will feel them as such always, provided that your nerves don't completely overwhelm you.

If you are overconfident the audience will see that very quickly, too. The message this time is that you are (too) sure of yourself, that you don't really care what the audience thinks, that you are giving the presentation solely for your own benefit. No audience likes to be treated in this way, and they will soon start to react badly to you. By the time you reach the question-answer session, there may well be a feeling that it would be no bad thing to catch you out and you may find that the questions are very hostile and aggressive in tone. All these are obviously signs of a bad relationship between the speaker and the audience.

(276 Words)

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PRECIS TO THE GIVEN PASSAGE

NERVOUSNESS - A BOON

When you speak at a seminar or presentation, you may become nervous but this is a good thing. You are lucky if you get nervous even after you become senior and are habitual of speaking in front of prestigious audience. Audience feel relieved on seeing a nervious speaker because he is not in place of the speaker. Secondly, he feels that the occasion and the audience's reaction are important which made the speaker nervous.

Audience do not like an overconfident speaker and put hostile questions during question-answer session. This sours the speaker's relationship with the audience.

(90 Words)

ASSISTANT COMMANDANT–2016

PASSAGE

Attempt a precis of the given passage in one-third of its length. Do not suggest a title. Write, as far as possible, in your own words. Write the precis on the separate sheets provided and fasten them to the answer book.

There is no better illustration of human folly than the narrative of Sheikh Chilli. Who in India is not aware of the story of this incorrigible fool who chose to ignore the sane advice of a passer-by of not cutting the same branch on which he himself was sitting. Obviously fools fail to learn from others' experiences and pay a heavy price in the process. They have use neither for their own intelligence nor for that of others. They live in their own world, while apparently they may be in the middle of a group of people.

Fools by nature are enemies of thinking, both reflective and prospective. They never doubt their intelligence, are cocksure of their sense of judgement. They think they are benefactors of society and are anguished that the world fails to recognise their talent. All fools possess a degree of impatience in their desire to make the world realise their worth, wishing to improve its lot by setting a personal example before it. They are sure that the folks around them lack an innate sense of discretion and require to learn from them.

Fools have been immortalized by literature across the world. Like Sheikh Chilli's account in India, the legend of Don Quixote, the fictional Spanish knight, is equally famous in the West. He is known for thriving in a make-believe world where he is the lone saviour of humanity. The good thing is that these self-proclaimed samaritans often inhabit the world of imagination, limiting their capacity to cause damage to the real world and producing in the process hilarious effects through their irrationality. But there are instances when such fools have come to occupy the centre stage of history. Their actions then had disastrous effects on our welfare, as well as on our existence. We all know how people like Hitler brought the world to the brink of destruction through their disastrous leadership. The condition of the world continues to be precarious and its future insecure due to foolish scientists who have handed

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over the destructive secrets of nuclear power to vicious politicians. There goes a saying that it is no use crying over spilt milk. Now what we need to become vigilant about is the danger posed by fools to our survival.

Academic curricula across the world need to educate learners about the negative potential of fools to challenge the safety and security of planet earth. ***(402 Words)***

PRECIS TO THE GIVEN PASSAGE

Fools do not learn anything from other's experience. They live in their own world. They are the enemies of their thinking. They have great faith in their intelligence and sense of Judgement. They feel that people fail to recognize their talent. They think they are samaritans and saviours of humanity.

They are restless to prove their worth. They believe that world needs to learn from them. There are many stories on fools. For eg-stories on Sheikh Chilli in India and on Don Quixote in the west. Such fools live in the world of imagination and do not harm the real world but if such fools take the centre stage of history, they cause destruction. Hitler was one of such fools. Foolish scientists handed nuclear bombs to vicious politicians thus posing a threat to our survival. Now we can do nothing except remaining watchful and teaching the world about the threat posed by the fools on our existence.

(157 words)

ASSISTANT COMMANDANT–2017

PASSAGE

Attempt a precis of the given passage in one-third of its length. Do not suggest 3 title. Write, as far as possible, in your own words. The precis must be written only in the precis-format given below : **(15)**

During the launching of a satellite, the rocket must travel in exactly the right direction and at exactly the right speed. Radio signals are automatically sent back to earth from the rocket. These signals tell men on the ground how the rocket is travelling and help them to make sure that it is going as it should. The signals go to special calculating machines called computers that work very fast. The computers work out whether the rocket is travelling correctly. If it is not, they calculate what correction is needed. Radio signals send the correction to the rocket and make it automatically change its direction or speed as necessary.

Artificial satellites are used for many things. By sending them through the upper parts of the atmosphere we can find out more about the atmosphere. The more air there is, the more slowly the satellite will travel, until it falls to earth. By sending satellites round the earth, at different heights, we can find out how much air there is at each height.

We can find out more about the shape of the earth by means of satellites. If the earth is not perfectly round, its gravity will not be the same everywhere. Because the pull of the earth's gravity keeps the satellite in its orbit, any change in the gravity will change the orbit. By watching the way a satellite travels, we can find out whether the earth's gravity changes anywhere. If it does, we know that the shape of the earth is different at that place. In this way artificial satellites have shown us that the poles of the earth are flattened, and that the South Pole is flattened more than the North.

Satellites can give us information about the weather. By sending up satellites with television cameras on board, we can get pictures of the clouds below. Each picture shows an area, the size of one or more whole countries. By looking at these pictures, we can see bad weather before it comes to us. By getting warning of hurricanes or typhoons in this way, people can get ready to shelter from them. Weather satellites can also show us when rain will come. Men are now trying to forecast weather all round the world with the help of satellites. ***(384 Words)***

PRECIS TO THE GIVEN PASSAGE

Satellites are launched with the help of rockets that must travel at right speed and in the right direction. Radio signals sent from the rockets are received by computers that check the speed and direction and the corrections, if needed, are sent back to the rocket. The rocket automatically makes necessary corrections.

Artificial satellites have many uses. They can calculate how much air is at different height because the more the air is, the slower the speed of the satellite is. Through satellites we came to know that the earth is not perfectly round. Poles are flat and the South Pole is more flattened than the North Pole. Satellites proved gravity anomaly by their change of orbit which is affected by the gravitational pull. Satellites help us forecast weather and warns us against hurricanes, typhoons are other disasters. ***(138 Words)***

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ASSISTANT COMMANDANT-2019

PASSAGE

Attempt a precis of the given passage in one-third of its length. Do not suggest a title. Write, as far as possible, in your own words. The precis must be written only in the precis-format given below : (15)

Religion, according to Gandhi, is more or less, a way of life, and as such is the personal concern of the individual who has to choose his way of life. But, if an individual has the freedom to take to the religious way of his own liking, he must also have a tolerance and a respect for the points of view that others might have chosen for themselves. Therefore, he recommends that the attitude towards different religions must be one of tolerance and respect. In his own case it is much more than that. Although sometimes an impression is created that he has a special liking for Hinduism, his attitude towards other religions is one of reverence. He was born in a Hindu family and so the way and the atmosphere in which he grew and developed implanted in his mind the elements and tenets of Hinduism. Naturally, the Gita and the Ramayana became his two invariable companions.

But he made a study of many great religious scriptures-of the Bible and the Quran- and he came under the influence of a number of saints and religious teachers. All these led him to believe that different religions are the different ways of apprehending the Truth. Gandhi believes that every religion contains good precepts and noble teachings, he also finds that some of the interpretations and commentaries have degraded religion and distorted it.

He also finds that almost every religion has given rise to some fanatic and unreasonable practices. Therefore, his conviction is that all religions are good as well as bad, basically good-good in conceiving its ideal, but bad in giving rise to hatred, crusades and fanaticism. The experience of communal riots in India strengthened his belief. Therefore, he suggests that religions-historical religions- must not be allowed to cross the limits of reason of 'sober reason', as he calls it. He is convinced that this element of 'rationality' will be able to bring about, what can be called, 'a fellowship of all religions' or, 'the kingdom of God'-a Christian expression which he also approvingly uses on various occasions. *(351 words)*

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PRECIS TO THE GIVEN PASSAGE

Gandhiji, believed religion is way of life and a person has the right to choose his way of life but along with this, he should have tolerance and respect for others' way of life.

Gandhiji was a Hindu by birth but he respected and studied many religions. He found that different religions and different ways to reach the truth but many interpretations of religions distort it.

He was convinced that every religion is good as well as bad. Goodness lies in its ideals and hatred, fanatism and crusades make it bad. He hence suggests that religion must not be allowed to cross rationality. Which only can bring about a fellowship of all religions. *(113 words)*

ASSISTANT COMMANDANT–2020

PASSAGE

Write a precis of the given passage in one-third of its length. Do not suggest a title. Write, as far as possible, in your own words. The precis must be written only in the precis format given : (15)

For Gandhi, respect and toleration were related, and virtually indistinguishable. This might appear strange. To 'tolerate', in the classical 17th century meaning of the term, is to refrain from interference in the activities of others even though one finds them morally repugnant and despite having the power to do so. Here one puts up with, even suffers the morally reprehensible activities of others. At best, the powerless other escapes interference of the powerful because the latter shows mercy towards them. This is hate-based toleration-I hate but still tolerate.

Gandhi's 'toleration' is different. How? Parents often put up with the blemishes of their children which they would not suffer in others. We choose to overlook a fault in our spouse, lover, or close friend that we would not excuse in others. We might endure differences with fellow citizens because we value fraternity. In short, we tolerate some disagreeable beliefs and practices of persons or groups because we identify with many of their other beliefs and practices. In all such cases, we put up with dislikeable states of others even if we have some power to do something about them simply because we have love or love-like feelings for them. Others are tolerated not despite hate but rather because they are loved-I love, so I tolerate. This is Gandhi's love-based toleration, entirely consistent with respect.

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Unlike the mainstream, hate-based conception of toleration that presupposes that oneness with significant others is achieved by abolishing the radical other, by eliminating plurality, for this second, Gandhian conception, oneness is attained by accepting all radical others as equally significant because they variously manifest one supreme being. Thus, to tolerate is to refrain from interfering in the life of others not despite our hatred for them, but because we love them as alternative manifestations of our own selves or because we deeply care for some basic norm common to all of us. We may not be able to be what they are, we may even dislike some of their beliefs and practices but we recognize that they are translations of our own selves or of God within each of us. This, Gandhi believed, binds us together in a relationship of lasting affection.

(369 words)

PRECIS TO THE GIVEN PASSAGE

There are two types of toleration hate-based toleration and love-based toleration. Gandhi's toleration was love based toleration based on respect. In hate-based tolerance the powerful pities and tolerates the morally despicable beliefs and practices of the powerless though he has power to interference. This is hate-based tolerate.

Generally we forgive our close friends and family for a fault which we will not tolerate if done by others. In fact if we relate to some beliefs or practices of someone, we tend to forgive some other despicable beliefs of that person and this applies to fellow citizens too.

So if we develop similar feelings of oneness with all by removing plurality and consider all manifesting one Supreme Being; we will develop love based toleration. This feeling of oneness binds us and is long-lasting and desirable.

(134 words)

ASSISTANT COMMANDANT–2021

PASSAGE

Attempt a precis of the given passage in one-third of its length. Do not suggest a title. Write, as far as possible, in your own words. The precis must be written only in the precis-format given below : **(15)**

For anyone living in Delhi, March is surely the season of the gods. The fresh wintry breeze, the trees in new leaf, the flowers making a "riot of colour" - all this evokes grateful surprise in a populace used to dust storms on the one hand and polluted winter evenings on the other. It is also a time for birds; since many trees are not in leaf, the flitting and darting and pirouetting of small shapes seems to be all around

us. As I sit here I can see Rose-ringed Parakeets flying into the neem trees, their long tails gleaming blue in the sun. The peepul tree by the veranda, whose leaves are still tightly curled, harbours a family of Crimson-breasted Barbets. On the hibiscus bush outside my window a Tailor Bird is looking for nesting material, perhaps, along with an Ashy Wren Warbler. And on top of the hedge a Magpie Robin, glossily black and white and as self-assured as Clinton himself, is singing his heart out, because it is the courtship season too.

Further away, a tall pale tree is preparing to shed its leaves and cover itself with a washed lilac colour which could belong inside a Japanese painting. Because we have this blessing too - that when the freshness of March gives way to the sadder suns of summer, the flowering trees leap into colour, and they are colours so amazing that we should seriously consider banning them. The red silk cottons are already aflame, and alive with sunbirds, flower-peckers, bulbuls and mynahs. Then it will be the stunning yellow of the laburnums, and after that the frothy whites and pinks of bauhinias. Around our house some unnamed horticultural official, on whom be peace, has ensured that during the most despairing weeks of summer we are treated to a vision of purple jacaranda in full bloom. And, of course, for the rest of the summer life is worth living only because of the gulmohurs.

For the last two or three years, the advent of March has seemed to me peculiarly unexpected. The gentle message which it brings, i.e., that you never have a single season but a cycle, that every wheel comes full circle and today is not all, now appears both more reassuring and harder to believe. And that, I suspect, is because we live in a world where, increasingly, today is in fact all. The print media and the television, those two dictators of our lives, scream about Today in a way which drowns out both yesterday and tomorrow. Thus, in our personal lives, in our social life and in the national life, we grab for Today with a vehemence which is out of all proportion to its importance. And, as recent events have shown, we sometimes somersault right back into yesterday. Whoever planted the jacaranda was thinking about tomorrow, and contemplating it now may teach us more than we imagine. ***(485 words)***

PRECIS TO THE GIVEN PASSAGE

For every citizen of Delhi, March is a season of gods because fresh wintry breeze blows at this time, new leaves come on trees, and colourful flowers bloom. If is a pleasant surprise for people of Delhi who face dust storm on one hand and winter pollution on the other.

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At this time, the trees don't have leaves so we can see [illegible] branches such as Rose-ringed Prakreet with blue shiny tail on the Neem tree, Crimson-breasted Barbets on the Peepul tree, Tailor bird on the hibiscus bush and Magpie Robin on the top of the hedge. March is the courtship season of birds hence they sing for their mate. Trees become colourful and look amazing to those people who see only Gulmohar in summer that make their summer worth-living. March for last two or three years is not a single season but a cycle and today is not everything. Every wheel comes full circle but this is quite difficult to believe at this time when media shouts down yesterday and tomorrow and screams only today.

(180 words)

CIVIL SERVICES (COMPULSORY ENGLISH) MAINS – 2021

PASSAGE

Make a precis of the following passage in about one-third of its length. Do not give a title to it. The precis should be written in your own language: 75

Recent decades have witnessed an upsurge of literature on Indians settled abroad. Mainly three types of writings can be distinguished: historical, diplomatic and anthropological. The historical works provide an account of the phases of emigration of Indians and their early life situations in foreign lands. The diplomatic works read like country reports on the status and problems of Indians beyond seas. The anthropological works are in the nature of ethnographic accounts with their accent on cultural continuity and change.

Varieties of writings apart, the existing literature shares three notable features in common. One, much of it is in the form of country-specific profiles. Cross-country comparisons are few and far between. Two, most of it is descriptive, with analytical ideas and imaginative hypotheses in short supply. Three, for most part, it tends to project the problem in colonial perspective.

There are broadly two ways in which the problem of Indians abroad has been looked at: the colonial and the nationalist. The colonial way maintains that Indians went abroad driven by their domestic economic compulsions, or greed or avarice; that they were 'heathens', lazy, cunning and quarrelsome; that they tended to cling tenaciously to their culture in order to make up for the loss on economic front or to cope with their status loss on the social front; that they were so carried away by their desire to grab wealth and power that they had no compunction at throwing the natives out of employment and power in the latter's own lands; and, that their difficulties in foreign

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countries were largely of their own making. All this is clearly indicative of the way colonialists and their ideologues look at the problem and would have us look at it.

As against this, the nationalist way contends that in most cases Indians did not go abroad on their own, but were indeed taken, taken under various arrangements as instruments of colonial domination; that they were not led by their own predatory instincts, instead they were lured and duped by colonial designs; that they did not plunder the country they went to, instead they served its development needs and worked hard to better the lot of its residents; that they were not lazy but industrious, not cunning but thrifty, not indolent but enterprising; that they had been tolerated only as long as they were prepared to play second fiddle to the natives, but once they began to assert their rights they were pushed out; and, that their difficulties in foreign lands were not of their own making, but of the making of neo-colonial powers which keep playing political games in the Third World countries.

In the study of Indians abroad it is the functionalist orientation that predominates. This is evident from the fact that the existing literature is preoccupied with the question of the cultural identity and integration, to the relative neglect of the question of class and power. It is a pity that no systematic attempt has been made to look at the problem in terms of other perspectives.

Indians are not the only people who have ventured out of their homeland in such vast numbers. Their number looks small when compared to overseas Chinese and overseas British. Their relatively lesser numbers notwithstanding, Indians form large enough numbers outside India and significant enough groups in several countries to merit serious research attention as well as civil concern.

Spread over most parts of the world, Indians are found more in some regions than in others. They are concentrated in South, Southeast and Southwest Asia, in South Africa and East Africa, in Western Europe, North America and the Caribbean. Taking 1,500 as the minimum figure, overseas Indians are found in as many as 53 countries. They form a majority in at least three foreign countries : Mauritius (74 percent), Fiji (49 percent) and Guyana (53 percent). They are close to majority in Trinidad and Tobago where they are 40 percent as against 43 percent of the blacks.

In respect of their regional derivations and settlements there are noticeable some broad interesting patterns. There is a preponderance of South Indians, particularly Tamils, in South and Southeast Asia and South Africa, of East Indians in West Indies, of Punjabis and Gujaratis in Africa, Europe and North America. This is not to

underestimate the presence of Indians of other regional origins in these parts of the world, but just to indicate that there are some perceptible regional linkages between the regions of origin and of settlement.

(745 words)

PRECIS TO THE GIVEN PASSAGE

There has been a increase in the literature on Indians settled abroad in the recent time. The literature is mainly on their history which includes phases of emigrations and their condition abroad, on diplomacy which involves the status and problems of Indians abroad and on their anthropology which has the account of their accent and culture. In all the literature, country-specific profile, descriptive structure, projecting problems in colonial perspective are common.

The problems of Indians abroad are looked at either in colonial way or in the nationalist way. The colonial way describes them as lazy, quarrelsome, greedy and cunning who stick to their culture to cope with their status loss at economic front. They grab the employment of those people whose country they migrate to.

The nationalist perspective says that Indians did not go abroad themselves. They were lured and duped by the colonial designs. They never plundered any country. They rather served and worked for their development. The Indians are hard-working, frugal and enterprizing and not lazy, cunning and indolent. Till the time they were at the second position, the natives tolerated then but once they asserted their right, they were thrown out. The existing culture is however occupied with the question of only cultural identity and ignores the question of class and power.

As far as emigration is concerned British and Chinese out-number Indians.Indians and are in majority in 53 countries. Mauritius, Fiji, Guyana, Trinidad and Tobago are a few of them and Indians there require attention and civil concern. *(250 words)*

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